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OLD TESTAMENT CRITICISM.

III.

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In 1880 he was deprived of his chair in Aberdeen. His reply, due to "the invitation of some six hundred prominent Free Churchmen in Edinburgh and Glasgow, who deemed it better that the Scottish public should have an opportunity of understanding the position of the newer criticism than that they should condemn it unheard,"* was "The Old Testament in the Jewish Church," † followed by "The Prophets of Israel" (1882). These works are lectures, and were delivered to large audiences. They are, therefore, popular presentations and give in a large degree the results attained by Kuenen and Wellhausen, but they are based throughout on full knowledge and independent investigation. They are moreover free from the cold naturalism of Kuenen and the irreverence of Wellhausen; and while these men shocked the religious consciousness by such bold assertions as "of religions the Israelitish is to us one, not less, but also not more;" "Judaism and Christianity belong indeed to the foremost religions, but between them both and all other religions there is no specific difference," ‡ Robertson Smith satisfied it by the assurance that the new criticism did but make the Old Testament more living and real, and that it was in the fullest sense consistent with the principles of Evangelical religion. Later works are now in the hands of English readers, especially the valuable collection and investigation of facts in Doctor Driver's "Introduction"; but as the student who wishes to master the present Pentateuchal question must start from Wellhausen's "Composition" on the one hand and Dillmann's "Appendix" on the other, so the ordinary read-

er will find the strongest but least technical statement of the case on either side in these "Lectures" of Doctor Robertson Smith, and in the "Baird Lecture" for 1889 by Doctor James Robertson.

It is no part of our present purpose to examine at any length the arguments which are now put forward in the name of the "higher criticism," or those upon which stress is laid in reply; and if we were to make the attempt, it would be obviously impossible for us to accomplish it; but we may perhaps claim space in which to state summarily the chief tendencies of thought. The following outline is necessarily imperfect, but it is, we believe, substantially correct:

1. It is regarded as scarcely doubtful that
 - (a) there are four documents in our present Pentateuch: the First Elohist or Priestly Codex, the Second Elohist, the Jehovist, the Deuteronomist;
 - (b) each of these documents existed as an independent writing before incorporation into the Pentateuch;
 - (c) in their main features these documents can be distinctly traced, and, while there is much diversity in details, there is practical unanimity as to the main outlines of their contents;*
 - (d) there are in Pentateuchal legislation at least three distinct codes of laws: the covenant (judicial) code, Ex. xx.-xxiv., xxxiv.; the prophetic, parenetic, popular code of Deuteronomy; the esoteric priestly code, of which the centre is Leviticus. These codes show characteristics of their history, their date, their purpose, and exhibit clear stages of development from the simple to the complex.

* Preface, ed. 2, p. ix.

† Ed. 1, 1881; ed. 2, 1892.

‡ Kuenen, "Godsdienst," §§ 5-12: "Ons Standpunt."

* See especially the Tables added as an appendix to Holzinger's "Einleitung." The amalgamation of J E is, however, so complete that it is often impossible to determine the elements.

2. It is further held, but with less agreement, that—

(a) the literature and history alike make it impossible to regard the Pentateuchal legislation as one whole, and they can only be understood on the assumption that the Deuteronomic and Priests' Codes did not exist or were not known, the one before the reign of Josiah, the other before the Exile. The literature is silent about them, and the history presents frequent violations of them, or unconsciousness of them, by persons who were the representatives of God to the people;

(b) the Books of Judges and Samuel are written by one who knows the Book of the Covenant, but not the Deuteronomic or Priestly Code. The Books of Kings are written by one who knows and is imbued with the spirit of the Deuteronomic Code, but is ignorant of the Priestly; the Books of Chronicles by one who interprets the history by the Priestly Code;

(c) the prophet Ezekiel—the great priest of the Exile—occupies common ground between the Deuteronomic and Priestly Codes, and furnishes the basis for the later legislation;

(d) as with the legislation and the institutions, so with the theological ideas. There is throughout the literature and the history a clearly traceable development corresponding with and confirming the general evolution.

3. The dates of the four great documents are, for those who accept the foregoing propositions, roughly as follows:

- (1.) The Jehovist, at the end of the ninth or beginning of the eighth century B.C.
- (2.) The Elohist, that is, the second Elohist of Hupfeld, which has now in the school of Graf, become the first, probably some fifty years later.

These documents are conveniently known by the symbols J and E respectively; and were later—after perhaps a hundred years—amalgamated with editorial modifications into one document known as J E, *i.e.* the great prophetic *History Book*.

- (3.) The Deuteronomist followed soon after the amalgamation of J and E, not later than B.C. 621. The obvious symbol for it is D.
- (4.) The Priestly Codex, *i.e.* the first Elohist, now become last, in the first quarter of the fifth century

B.C. It is referred to as P or P C, and by Wellhausen as Q (quatour), from the not very happy idea that it contains four covenants.

There are of course many modifications of these documents, which come to us, it may be, from schools rather than from individual writers, and the later works, such as those of Cornill and Holzinger, abound with symbols which represent them. There are also many questions about each of them which are not solved, perhaps are insoluble to the satisfaction of the critics themselves. They are dealt with in almost every modern treatise on the subject, but for our purpose this mere outline must suffice. We ought however to add (to prevent confusion in a field in which it is not always easily avoided) that Dillmann and those who follow him use for four great documents the symbols A = P = Priests' Codex or First Elohist; B = E = Second Elohist, it being in his opinion doubtful whether A or B is really the older, but certain that B or E is older than J; C = J, the Jehovist; D = the Deuteronomist.

Now, if we enter with statements such as these and the mass of minute technical evidence on which they are based, into the courts of Reason and ask for a verdict upon them, we shall at once meet with the obvious objection that we are dealing with matters that to a large extent are unknown and probably unknowable. When similar questions are raised about the Gospels, we meet with complexities which make it doubtful whether any really profitable results can be expected; but here they are multiplied a hundredfold. It is difficult enough to walk with anything like certain tread in the historic twilight of the first Christian centuries. Who shall walk firmly in the historic darkness of the Mosaic period, illumined as it is only by stars which make the darkness visible? The child of the nineteenth century finds it almost impossible to transplant himself to the first. How shall he cross the barriers of language, custom, habits, modes of thought, varieties of feeling, which rise like mountains between the nineteenth century after and the fourteenth century before Christ?

It is further obvious to remark that many experts in analysis are brought into court when they should be still in the laboratory. They speak about results; they should speak of tendencies. The analyses are not complete. We are asked

to give a verdict on matters of fact when the evidence consists of provisional hypotheses; or, to change the metaphor, we are asked to believe that a new skeleton key which opens a lock because it is made for the purpose, is therefore the original key which came from the maker's hands.

And when all this mass of hypotheses is placed in evidence, it is found to contain elements so contradictory that our confidence in the methods and the instruments employed must be considerably shaken. Our own summary of the result of criticism may give some faint idea of how vast this mass is, and how contradictory are its elements. The waves come and the waves recede, and the impression made upon the rock of our ignorance, though we would fain believe that it is real, is one that is not to be measured by days or even by years. That the criticism of this generation has marked a true progress in our conceptions of the Old Testament, and has clothed with life many bones which were very dry, we most thankfully acknowledge; but we find ourselves involuntarily smiling as wave after wave comes beating in, often with crest and splash, as though everything must yield before it. We have no desire to lay undue stress upon the manifest and abounding contradictions which have been the outcome of these critical inquiries. Changes of opinion are often improvements of opinion. Third thoughts which are fuller inductions are better than either the hasty generalizations of first thoughts or the exceptions of second thoughts. But amid the jubilant cries of victory all along the line, which meet us in a chorus of many voices which are youthful, and of some that experience might have warned, we must plead that men who seek to be wise should sometimes look backward, and should sometimes look forward.

This century has seen four dominant theories of Pentateuchal criticism—the documentary, the fragmentary, the supplementary, the evolutionary or renewed documentary—each supported by the authority of great men, and showing how almost resistless a theory can become, when the facts are sufficiently remote and uncertain, and when a mind sufficiently able devotes itself to inventing a theory which shall explain as many of the facts as it can and mould those which it cannot. At different periods in this century each of these theories has appeared to its supporters to be the final solution. It seems but as yesterday when the brilliant genius of Stanley

charmed so many, and alarmed perhaps more, by presenting to us in his own fascinating style the results of the investigations of Ewald; or the critical inquiries of Colenso suggested to Kuenen the untrustworthiness of the First Elohist. But meanwhile we have been told that this "Book of Origins" is now the earliest and now the latest of all the documents of the Pentateuch, and that it is even both earliest and latest; and told this, moreover, by masters in modern research who have used all the instruments of internal evidence to prove their assertions true. Or to take another from the many examples which surround us. The real father of Wellhausen's teaching is the Hegelian Vatke; for does he not tell us, "My inquiry proceeds on a broader basis than that of Graf, and comes nearer to that of Vatke, from whom indeed I gratefully acknowledge myself to have learnt best and most" * and now the shade of Vatke himself tells us that he had long abandoned the views with which he inspired Wellhausen, and that the First Elohist which he had taught men to place not earlier than the Captivity is really to be placed before Deuteronomy, which is *not* Josiah's newly found Law Book! Taking Dillmann's symbols and order of documents A B C D, Wellhausen learns from Vatke that the true order is C B D A, and now one of Vatke's pupils gives us his "Lectures," † which declare that the true order is C A B D. We smile at the past from the vantage-ground of present knowledge. What will the future say to our knowledge? We will not prophesy, but we may record. One of old said: οἶδαμεν ὅτι πάντες γινώσκοντες ἔχομεν. ἡ γνῶσις φησὶν οἶ.

Nor are there wanting indications that our present views will undergo important modifications. It required a century from the time of Astruc to develop the Second Elohist. Before another half-century is added, a second Jehovist will perhaps stand out quite as clearly.‡ Young men now sometimes astonish their elders by speaking familiarly of the Hexateuch, but there already seems good reason for believing that the documents of the earlier books can be traced much beyond the Book of Joshua.§ And, not to mention the wilder flights of Maurice Vernes and others, which the more

* "History of Israel," p. 13.

† "Einleitung nach Vorlesungen von G. G. S. Preiss," 1886.

‡ Cf. Bruston, "Les deux Jéhovistes," 1885; Westphal, "Les Sources du Pentateuque," i. 225.

§ Budde, "Die Bücher Richter u. Samuel," 1890.

serious critics disavow, a scholar who has claims to be heard is already urging upon us that the whole fabric of modern criticism is tottering, because it is based upon a corrupt text; and that the true key to the problem is in the fact that, besides the ancient law-book (Deut. iv. 45—xxviii. 69) discovered by Hilkiah, there was another law-book which had never been lost.*

An independent investigation cannot moreover fail to observe that there is very important expert evidence against the theory which we are sometimes told is adopted by every scholar of note—the adoption of which, indeed, has in some quarters come to be regarded as the test of admission into the higher ranks of Old Testament criticism. If we were asked to name the first commentator on the Pentateuch, we should without hesitation say—and most men would say with us—Dillmann; if the most acute and widely-read of Semitic scholars, Nöldeke; if the author of the ablest recent *History of the Hebrews*, Kittel; if the writer of the most thoughtful monograph on the *Old Testament Priesthood*, Baudissin; if the strongest advocate of the principles of *wissenschaftliche Theologie*, Hilgenfeld; and these men, writing from very different points of view, and being wholly independent witnesses, unite in telling us that it is impossible to admit the central postulate of the Wellhausen theory—that the Priests' Codex is later than the Exile. Prominent among the experts for the English student there will naturally come the Professor of Oriental Languages in the University of Glasgow, to whose Baird Lecture† we have already referred, and who writes with a full and personal knowledge of the East which is so rare among Westerns. The reader who begins this book is not likely to omit any portion of it, but we specially commend a study of the sixth chapter, commencing with the apposite quotation from Emerson, "I greet you at the beginning of a great career, which yet must have had a long foreground somewhere for such a start," and ending with the statement, "I confess that it is extremely difficult for me, not only to believe the position that is taken up, but even to apprehend it as a possibility. . . ."

Meanwhile, the archaeologists are claiming a hearing, and tell us that, in addition to their previous strong array of facts, inscriptions, about the genuineness and antiquity of which there can be no question,

are being discovered, and that some of them are decisive against the "higher criticism" on very important points. Foremost among them in this country is Professor Sayce, who, after many contributions to periodical literature, has recently published an important work on the subject.* It is almost piteous to read the appeal of Professor Cheyne to his old friend Sayce to return from evil ways, which, he thinks, are tending to make "our popular literature on the Old Testament . . . an obstacle to progress"—an opinion in which we quite agree, but should not have laid the blame at Dr. Sayce's door—and to "seek the assistance of the critics."† And yet we sincerely hope that Dr. Sayce will do nothing of the kind. Indeed, we venture to think that for an Oriental archaeologist of Professor Sayce's reputation there has lately been somewhat too much of the theorizing of the critic. It is dangerous for an expert to prophesy what will be found; dangerous for him to interpret, with the assistance of the critics or in the interests of the apologists, what has been found. We want from a witness facts, pure facts; and the less of colored light upon them the better.

And while the archaeologists are offering us technical evidence, men who claim no special knowledge, but watch the currents of thought, are asking us to note how in parallel branches of study the confident assertions of subjective criticism have been discounted. They draw pictures of the Tübingen school and its discomfiture, of the rehabilitation of Homer, in spite of the Wolfians. They are confident that, as it has been with the New Testament, so will it be with the Old; that as it has been with Homer, so will it be with Moses.

Now with all this evidence we recur to our second main question, and ask how far the "analytical theory" is consistent with the facts, it seems clear that only one answer can be given. We may admit that there is much to be said for it, that this has been said with conspicuous fairness; that this ability and fairness have won the adhesion of many who have competent knowledge of one side of the question, and of some who have competent knowledge of both; but we must add that there is much, very much to be said *per contra*, and that in its main contention the case is NOT PROVEN, is not indeed in the present state of our knowledge provable.

3. We have been led to write more fully than we had intended on each of the earlier divisions of our subject, and have reserved

* Klosterman, "Der Pentateuch," 1893.

† It will be unnecessary to point out to the student of this book that the author sometimes unhappily merges the character of critic and expert in that of advocate.

* "The 'Higher Criticism' and the verdict of the Monuments," 1894. See pp. 5, 6.

† "Founders of Old Testament Criticism," pp. 231-241.

little space for that which is of most practical importance—the question how far we are compelled by the established results of modern criticism to reconsider any of our commonly received opinions; but if the conclusions at which we have arrived are warranted, this question has been already answered. If, on the one hand, there is no authorized tradition as to the authorship or immediate origin of the Pentateuch; and if, on the other hand, the theories which assert of it that its origin is late are not proved; and if some of them, such as the post-Exilic date of the levitical legislation, have not been made even likely—it follows that criticism has no right to demand of the Church any restatement to her doctrine, and that Christians may rest without apprehension upon that which is of a truth, “the impregnable rock of Holy Scripture.”

But if we conclude that no modifications of doctrine have been made necessary, our discussion suggests some considerations which are important:

1. The most reverential care should be taken how we use the authority of the Divine Revealer of Truth, in deciding a matter of fact which is within the limits of human knowledge. Let us take an example of this. We have lately seen quoted with much approval in many quarters these words from the Second Charge of the present Bishop of Oxford:

“With this belief (*viz.* in the omniscience of our Lord), I feel that I am bound to accept the language of our Lord in reference to the Old Testament Scriptures as beyond appeal. Where He says that Moses or the Prophets wrote or spoke of Him, and the report of His saying this depends on the authority of His Evangelist, I accept His warrant for understanding that Moses and the Prophets did write and speak about Him *in the sense in which I believe that He means it.*”

But we submit, with all respect for the great Bishop and historian who is quoted, that everything depends upon the words at the end of this sentence which we have ventured to put in italics. In the absence of proof to the contrary we believe that our Lord could only have meant that which, as we have tried to show, every person who heard Him would understand Him to mean. The reader who will analyze the passages of the Gospels in which reference is made to Moses or the Law, and observe to whom they are addressed, will, we believe, find confirmation for our view. We have been glad to find confirmation of it also, since the earlier part of this paragraph was in print, in the following words from the Pope's last Encyclical Letter:

“Vulgari autem sermone quum ea primo proprieque efferentur quae cadant sub sensus, non dissimiliter scriptor sacer (monuitque et Doctor Angelicus) ea secutus est, quae sensibilibus apparent,” seu quae Deus ipse, homines alloquens, ad eorum captum significavit humano more.”*

2. The distinction between the substance of the Books of the Pentateuch and the form in which they now exist is admitted on all sides, but it is also frequently forgotten. If it could be proved that part of the Pentateuch is in its present form post-Exilic, this would not affect the substance, which must have existed in earlier written and oral forms. Let this fact be stated once more in the words of one who, unlike ourselves, is convinced of the late date of the Priests' Code:

“This double aspect of the Priests' Code is reconciled by the supposition that the chief ceremonial institutions of Israel are *in their origin* of great antiquity; but that the laws respecting them were gradually developed and elaborated, and *in the shape in which they are formulated in the Priests' Code* that they belong to the exilic or early post-exilic period. In its main stock, the legislation of P was thus not (as the critical view of it is sometimes represented by its opponents as teaching) ‘manufactured’ by the priests during exile; it is based upon *pre-existing Temple usage*, and exhibits the form which that finally assumed.”†

This distinction lies indeed within the circle of a great theological question which it is beyond our present purpose to discuss, but it surely may be held that the truer view of revelation in the Old and New Testament alike is that God inspired not books but men; that religion is not a code but a life; that the true Israel, the true Church of God, is a Divine Society; that the members of it are not bibliolaters but Christians; that the true Word of God is the Person of Jesus Christ; that the *rhema* of the Old Testament is identified with the *logos* of the New; that while grass withereth and flower fadeth “the word of the Lord endureth for ever. And *this is the word which by the Gospel is preached*”; that “God . . . hath in these last days spoken unto us by his Son,” but that the same God “at sundry times (in many parts) and in divers manners spake in times past unto the fathers by the prophets.”

3. The cognate distinction between authorship and authority is also admitted on all sides, and yet how many modern arguments against the present critical position are based upon what cannot be ignorance, and

* Leo XIII., “De Studiis Scripturae Sacrae,” 1893, p. 34.

† Driver, “Introduction,” p. 135. Cf. a very important passage in the Preface, pp. xiv. and xv., which some of Dr. Driver's critics have not considered.

therefore must be forgetfulness of it? In the course of this article we have, with deep regret, differed from more than one whom we willingly acknowledge as our spiritual fathers, and we therefore the more thankfully adopt the words recently uttered from the chair of St. Augustine upon the "higher criticism." This is the Archbishop of Canterbury's estimate of the points we are now considering :

"The authorship of the Books is sometimes spoken of as of supreme importance. But is it essential that I should know the author? Is it on that or is it on the contents of the treatise that my faith hangs? I do not know the author of the Epistle to the Hebrews. Every attempt to fix him is beset with difficulties. Yet that book is the bridge between the Old and New Testament, and no position or name of writer could strengthen it. I have no doubt that St. John the Apostle wrote the fourth Gospel, but if I thought some other had composed it, I should have one more surprising spiritual genius to admire with veneration, but it would not diminish the value of his Christ, of the Life and Light of the world." *

Let us place beside it the words of the great English interpreter of Greek thought, quoted by a pupil who is becoming one of the chief English interpreters of Hebrew thought :

"And so in all religions : the consideration of their morality comes first, afterwards the truth of the documents in which they are recorded, or of the events natural or supernatural which are told of them. But in modern times, and in Protestant countries perhaps more than Catholic, we have been too much inclined to identify the historical with the moral ; and some have refused to believe in religion at all, unless a superhuman accuracy was discernible in every part of the record. The facts of an ancient or religious history are amongst the most important of all facts ; but they are frequently uncertain, and we only learn the true lesson which is to be gathered from them when we place ourselves above them." †

Let us also place beside it words of St. Gregory the Great, generalized and again uttered from the chair of St. Peter :

"Quis hæc scripserit, valde supervacane queritur, quum tamen auctor libri Spiritus Sanctus fideliter credatur. Ipse igitur hæc scripsit, qui scribenda dictavit : ipse scripsit qui et in illius opere inspirator exstitit." ‡

4. If the considerations which we have advanced in the course of this article be accepted, there must be a recasting, not indeed of any doctrine, but of some individual opinions, and of many forms of expression

on either side. The scientific student of criticism, in proportion as he is scientific, will humbly devote himself to the investigation of facts. He will not expect the work to be completed by his own book, or in his own lifetime. He will recognize his position as a workman, not the architect of the great Temple of Science, and will be thankful if he can add one abiding stone to the vast building. For him all boastings of his own work, all unworthy attacks on the work of others, all self-seeking or self-assertion will be impossible. These belong to the self-conscious sciolist, not to the self-sacrificing man of science. On the other hand, the man whose first care is to defend the Faith will, just in proportion as he loves his Bible and loves his God, say no word by which Faith may be opposed to the progress of true knowledge ; nay, he may find that not a few words should be unsaid, and in that case he will in the interests of Faith and Science alike hasten to unsay them. To use an illustration for which we think the authority of another Archbishop may be quoted, for part of it at least comes back to the memory with the echo of the voice of Dr. Magee from a Church Congress platform : Here and there, round the central citadel of the Christian faith, there have grown up in peaceful centuries pleasant villas of pious opinions, just around the fortress of some great city there have grown up suburbs of human habitation. But in time of danger the defenders of the fortress will ruthlessly tear down these suburbs at whatever inconvenience to the inhabitants, so that the fortress may stand out solid and stern and strong in the face of the foe. And so it must be with our views of the Bible. There may be the tearing down here and there of some pious opinion which has grown up round the fortress but is no part of it. The removal of these may cost us a pang, but it may be necessary in the presence of the enemy, and the Bible's truest friends may be those who see the danger and are thus saving the fortress. But these men, if they are wise, will not forget that the flimsiest shelter is dear to those who have grown up in it, and they will remove no man's house until they can place him in a safer.

And what is the strength of the fortress? Not surely in claiming, as the very bulwark of our faith, traditional or authoritative statements which the Church has never made her own ; not at least if we may accept the utterance of one of her most trusted leaders, speaking of the last Lambeth Conference :

* "Guardian," November 1, 1863, p. 1749.

† Jowett, "Dialogues of Plato," ed. 3, vol. iii. p. xxxvii., quoted by Montefiore, "Hibbert Lectures," 1892.

‡ Præf. in Iob, n. 2. "De Studiis Scripturæ Sacre," ut supra, p. 38.

"Of all the manifold blessings which God has showered on our English Church, none surely is greater than the providence which has shielded her from premature and authoritative statements, which soon or late must be repudiated or explained away, however great may have been the temptation from time to time. The Church of England is nowhere directly or indirectly committed to the position that the sun goes round the earth; or that this world has only existed for six or seven thousand years; or that the days of Creation are days of twenty-four hours each; or that the scriptural genealogies must always be accepted as strict and continuous records of the descent from father to son; or that the sacred books were written in every case by those whose names they bear; or that there is nowhere allegory, which men have commonly mistaken for history. On these and similar points our Church has been silent; though individuals, even men of high authority, have written hastily and incautiously." *

What is the strength of the fortress? Not surely in deprecating the attack, but in

* Bishop Lightfoot, Durham Diocesan Conference. "Guardian," October 23, 1889, p. 1620.

openly meeting it. A Church founded on the Truth can have no object but the Truth, and will gladly welcome all criticism which will help her in the sacred task of banishing error. Such will be the policy of the Church of England if she follows the wisely bold guidance of the Primate of all England. It is painful to have to admit that there is ground for the assertion made by a thoughtful English writer:

"The influence of every Church . . . allows the intellect of its followers to be apologetic, explanatory, and it may be even complementary, but forbids it at all hazards to be critical." *

English Churchmen will thank the Archbishop of Canterbury for the hopeful truth and truthful hope of his reply:

"That is not true of the English Church at least. The Church of the present and of the coming day is bringing her sheaves home with her from the once faithlessly dreaded harvests of criticisms."

* Pearson, "National Life and Character," p. 264.

ANDREW MARTIN FAIRBAIRN, D.D., LL.D.

BY PROFESSOR THE REV. WALTER F. ADENEY, M.A., LONDON.

From *The Expository Times* (Edinburgh), July, 1894.

IN complying with the invitation of the editor of *The Expository Times* to contribute a paper on Dr. Fairbairn as a theological writer, I must disclaim at the outset any pretence to that mental detachment which is sometimes desiderated as a guarantee for absolute impartiality. My high personal regard for the Principal of Mansfield College, and my admiring interest in his aims and labors, will necessarily condition what I have to say, which, therefore, should be read as an individual appreciation, not as a pure judgment. But, while I make this frank avowal, I venture to add on the very same grounds that if, as is often asserted, the truest criticism springs from the insight of sympathy, the chance of acquiring some such insight may be pleaded as a set-off against the disadvantages of a suspected bias.

Whatever may be the opinion of various persons as to the weight and worth of Dr. Fairbairn's teachings—and these will be sure to vary with the theological standpoint of the observer—it is conceded on all sides that as a scholar and a thinker he can justly demand the most serious attention for the views he sets forth and the vigorous arguments with which he supports them. It is

the less difficult to respond to this demand inasmuch as the reader is likely to be attracted by the literary charm of the books in which the most subtle themes are discussed with lucidity and color. It cannot be denied that Dr. Fairbairn is that *rara avis*, the theologian who writes readable English. I have sometimes thought that the vigor and point of his style remind us of Bishop Pearson, the author of the classic work on the Creed. Let any one set a page of the one writer by the side of a page of the other, and he will scarcely fail to be struck with the resemblance. More technical phraseology has crept into the language of the nineteenth century theologian in the shape of scientific and metaphysical terms which threaten to make turbid the "well of English," alas, no longer "undefiled." This was, perhaps, unavoidable, and to my own mind the delightful thing is that in spite of the literary misfortune it involves, Dr. Fairbairn has demonstrated the possibility of still reproducing so much of the force and clearness of the older English divines. Critics have remarked that he resorts to the use of antitheses with a frequency that savors of artifice rather than of art. It is fair to consider, on the other

hand, that Dr. Fairbairn has more excuse for this device in dealing with abstract subjects than Lord Macaulay had when he stereotyped the same method in his style, although he had before him concrete facts that could be much more easily grasped. The further we advance towards ultimate principles the more antithetic all our thinking tends to become, because the expression of unmixed thought is necessarily in pronounced antagonism to its contradiction. The attractiveness of Dr. Fairbairn's style, however, is not confined to the glitter of antithesis. There is in it a singular combination of qualities not often found together. It is both picturesque and philosophic, both graphic and profound, both terse and large, both pointed and comprehensive. Laconic in detail, it is voluminous in the mass. While the sentences are pruned to the utmost conciseness, the sweep of thought is exceptionally wide. The pages bristle with epigrams; at the same time they impress us with the vastness of the subjects treated.

When we turn from the consideration of language to that of method, we must be struck with a similar combination of the concrete and the abstract. Dr. Fairbairn's historical studies are among the most fascinating of his productions; and yet whenever he grapples with the great problems of being in his own speculation he leaves the variegated field of the past, and, so to speak, wrestles with them in single combat without much regard for the results attained by previous thinkers or the secular evolution of thought. The most rigorous disciple of induction must acknowledge that there is large room for the process of deduction—that Newton does not dispense with Euclid; but such a person will insist that the syllogism must follow the sifting of facts, and rest upon its products. Now it is most significant of Dr. Fairbairn's whole attitude to religious truth that he does not find the data for it in the acquisitions of previous ages of theological thought, much less does he gather it from the authoritative dicta of ecclesiastical orthodoxy. He does not study the lessons of antiquity in order to learn the teachings of the Church as a meek pupil anxiously inquiring for the instructions of his masters. He discusses ideas on their own merits, pursuing an *a priori* argument in the spirit of the schoolmen rather than in that of modern historical reasoning. Thus it sometimes seems as though a great gulf were fixed between his historical researches and his theological speculations. This is very striking in a comparison of the two parts of Dr. Fair-

bairn's great work, *Christ in Modern Theology*. The first part of that book is historical and critical; the second is speculative and constructive. Each is a masterpiece, but they stand apart like the Great Bear and the Southern Cross. After tracing the history of Christian thinking with keen discernment and a firm grasp of the essential position of each successive age and its leading minds, the writer appears to turn his back on the whole of the results thereby attained, and to plunge suddenly into his own speculation as a subject attacked *de novo*, apparently regarding the elaborate historical survey as of no account, except that it has performed the educational function of cultivating the judgment and fortifying it against the errors of antiquity.

It would argue a strange blindness in the reader for him to set down this fact to some capricious eccentricity on the part of the writer. A grave reason lies behind. Dr. Fairbairn has brought out, with a great accumulation of evidence, the humiliating truth that the main current of the thinking of the ages has been anything but a normal development in the direction of a more and more correct perception of the facts of the spiritual universe. Not indeed that he is a historical pessimist. The many side thoughts that have been shot into the current from the speculations of philosophy, and from the living experience of mankind, have their own high value. Still their immediate result has been to make the stream more turbid rather than to clarify it. The book to which I have just referred is the most powerful reply that has yet appeared to the root idea of *Newman's Essay on Development*. It has made it evident that much of the speculation of fathers and schoolmen, both Catholic and Protestant, strayed far afield, so that the most hopeful movement of our own day is not just the last step of a victorious progress, but a retrogression, a return to the first century, because a return to Christ. The historical studies of Hatch, and Harnack, and the Ritschlian theology, of which the latter is a disciple, point in the same direction. The measure of our assent to this view may be determined by the degree in which it is held; but if it can be accepted in any degree—and who that knows and thinks can deny that it must?—there is a corresponding justification for Dr. Fairbairn's severance of speculation from history.

In the earliest of his works Dr. Fairbairn discusses a subject which admits of another method of treatment, and here he earnestly argues for the widespread perception of the

elements of religion in the primitive thought of the race. The opposite process to following down the erratic course of Christian dogmatics, is that of tracing back the ideas of mankind to their earliest and simplest forms. This process is well illustrated in Dr. Fairbairn's *Studies in the Philosophy of Religion and History*. Although the book is not yet twenty years old, so rapid is the movement of mind in our own day, that it requires some effort of imagination to put oneself back in the circumstances of its origin. The science of comparative religion then presented a novel aspect to the observer. Some of its eager disciples hailed it as a solvent at the touch of which the superstitions of religion would vanish, and not a few timorous believers shrank from it as from the newest weapon of infidelity. It was much, then, that a scholarly and philosophic Christian writer should welcome this science and claim its products as distinctly witnessing for religion. This is just what Dr. Fairbairn did. The problem of comparative religion has since opened out with greater complexity. But the solar theory then held the field, and most of the early traditions of religion were resolved into solar myths. In view of this situation, Dr. Fairbairn argued that the physical interpretation of the myths by no means dispelled the religious ideas which were enshrined in them. "It does not follow," he wrote, "that because they named God, Heaven, they thought Heaven God."* Heaven might be the best expression of the conception of God. Then the solar myth itself, instead of abolishing religion by reducing its ideas to the level of a poetic description of the material facts of nature, distinctly revealed the presence of religious ideas. "If man personifies a natural object as God, he must have the idea of God."† Whatever, therefore, may be the explanation of the myth, the indubitable fact remains that it contains the idea of God. For religion this is its supreme significance. Moreover, it is pointed out that the early ideas concerning God are moral. God is not merely a name for the inscrutable forces of the universe. He has character. Whence do these ideas arise? Dr. Fairbairn traces them to two human faculties in contact with the observed facts of the universe and the personal experience of mankind, namely, (1) conscience and (2) imagination.

Similarly, just as the physical basis of mythology in no way removes the spiritual ideas that it contains, no mythological anal-

ogy can account for the central facts of Christianity. Here we pass from the realm of ideas to that of concrete history. Still the same principle prevails. The history of Christianity, like the underlying thought of mythology, cannot be accounted for as a mere efflorescence of poetic imagery, or as but a novel adjustment of old legends. The Incarnation of Christ is shown to be not dependent on Hebrew, Hindu, or Greek notions. It is a unique fact. So also Christianity is unique, because "the person of Christ is the perennial glory and strength of Christianity."*

Here we reach a point which I think every reader will feel to be central in the theology of Dr. Fairbairn, and the key to all his richest, ripest contributions to Christian thought. This is in the intense significance accorded to the person of Christ. The treatment of this point by Dr. Fairbairn, and others who have agreed with him, has not always been rightly apprehended. It has been supposed that a claim was put forth for a new discovery of Christ on the part of the present age, and this has even been described as an interesting biographical fact in the experience of the theologian on the assumption that having just made the discovery of the importance of Christ for himself, he had pounced on the notion that our Lord had not been appreciated by other men at an earlier date. This is a misapprehension. Dr. Fairbairn has never contended for so absurd a notion as that Christian men and women of former generations did not love and honor their Lord and Saviour. For him to have made this contention would have been to have stultified his own position. Dr. Fairbairn does not present himself as a reformer urging a return to the faith on an apostate Church. His aim is to offer a correct interpretation of the Christianity, the reality of which he, of course, admits as a continuous fact of history all through the ages. To deny the practical, vital, Christo-centric character of this historic faith would be to repudiate his own theory, which is formulated as an attempt at a more exact and true interpretation of the faith. His quarrel is with the theologians, not with the saints. The discovery of Christ, if the misleading phrase is to be adopted at all, is a discovery made within the experience of the Church, just because scholastic theology has been so involved in the meshes of metaphysics as not to be able to give the right interpretation of that experience. It is in regard to interpretation, and not in re-

* *Studies in the Philosophy of Religion and History*, p. 32.

† *Ibid.* p. 34.

* *Ibid.* p. 46.

gard to experience, that we can speak of our own age as making any such discovery. I do not see how it is possible to deny so obvious a feature of the Christian thinking of our day as the fact of its Christo-character. No doubt it is due to a number of influences, and among them a place must be assigned to teaching such as Dr. Fairbairn's.

The book entitled *Studies in the Life of Christ* is a striking indication of the tendency of thought to which I have referred. The delicacy of perception, the depth of reflection, and the freshness in handling well-worn topics which are apparent throughout, render this one of the very best efforts at a portraiture of the historical Jesus of Nazareth that have appeared in a century which is noted for the number of similar attempts, many of them attaining a high order of merit. True, however, to the philosophic temper of his mind, Dr. Fairbairn does not labor to describe the traits of the external life of our Lord after the manner of Archdeacon Farrar's and Dr. Geike's popular biographies. His aim is to discover the mind of Christ, and interpret the thought and purpose that underlie the facts narrated in the Gospels. Not to know Christ after the flesh, although our materialistic, sensation-hungry age always hankers after such knowledge, but to know Him as He is, this, according to Dr. Fairbairn, is the root-principle of Christian theology.

If we stayed here, we should be strongly urged to label Dr. Fairbairn "Ritschlian," a title which he has never welcomed, one which he would doubtless repudiate, and justly, because he cannot be appropriated by the popular German school, or any other school, for the reason that he is too independent a thinker to become the mouthpiece of any other teacher. Moreover, there are several points at which he joins issue with the Ritschlian school. The various discussions in the work entitled *The City of God* evince a breadth of treatment which refuses the shackles of one peculiar foreign method. Then his supremely important work, *The Place of Christ in Modern Theology*, shows at least two distinct points of departure from Ritschl. The first is one of substance, in the contention for the eternal living personality of Christ, revealed by the historical life in Palestine, but not confined to that life excepting in idea and influence as the Ritschlian theology virtually teaches. The other point is one of method. Though starting from history, Dr. Fairbairn soon plunges into metaphysics with all the subtlety and confidence of a mediæval schoolman—an action which would be abhorrent to Ritschl.

The great book to which I have just directed attention may be accepted as a summary of Dr. Fairbairn's ripest thought on some of the greatest questions of Christian truth. It covers between 200 and 600 pages of exquisitely concise writing, and yet so vast has the field of theology become, that, for my own part, it seems that the greatest defects of this book are due to its brevity. Several important topics are scarcely alluded to, others are treated in a manner that strikes the reader as very cursory. But innumerable volumes have been devoted to each of these topics. How, then, could they all be adequately discussed in but half of one volume? Thus this very full book is necessarily rather to be considered as an essay than as a complete treatise on theology. By some readers, too, even where the sentences run with crystalline clearness, the underlying thoughts are not so easily perceived as the lucidity of the language seems to promise; and they ask, what does Dr. Fairbairn really believe concerning this or that doctrine? I imagine that the explanation of their difficulty will be found in the fact that Dr. Fairbairn does not pretend to have abolished the mystery of theology. It is only ministering to illusion to make our definitions more exact than our knowledge.

Meanwhile the spirit and tendency of Dr. Fairbairn's theology are not at all obscure. God is interpreted through Christ, with the result that the Majesty of mere Power recedes, and the moral character of God appears as the supreme determinant. Thus it is that "God, by the ethical necessities of His nature, becomes the Saviour."* Then the salvation of man is also treated ethically. Christ died for the sins of men, "and from His death two most dissimilar yet related results have followed—a new consciousness of God, and a new consciousness of sin. . . . The atonement has satisfied both the love and the righteousness of God—His love, by being a way for the recovery and salvation of man; His righteousness, by vanquishing sin within the sinner and vindicating the authority of the eternal will."† Thus "the ends of God in the atonement are those of the regal Paternity—the creation of an obedient and happy universe."‡

By a curious process of reasoning, which reminds us of patristic logic, Dr. Fairbairn finds arguments for the divine nature of our Lord in His own revelation of God. If

* *Christ in Modern Theology*, p. 469.

† *Ibid.* p. 486.

‡ *Ibid.* p. 487.

God by His essence is love, He must be by nature social; and His very Fatherhood implies Sonship. Thus the nature of God revealed by Christ testifies to the eternal pre-existence of the Son of God. To many people, no doubt, such deductive reasoning will not appear satisfactory.

The Scriptures are viewed from the same standpoint. Christ creates the Scriptures, which owe nothing to the Church, although they exist for the Church. "Higher criticism is higher scholarship."* If the canonizing process were so inviolable that one could not touch its conclusions without discrediting the Scriptures, the canonizing agents must needs have been infallible, so that one infallible would require many infallibilities. But history does not reveal any such infallible authorities. The process has many factors—Talmudical schools, fathers and heretics, councils and customs, local tradition and exegetical teaching. Therefore "authority belongs to the Bible, not as a book, but as a revelation; and it is a

revelation, not because it has been canonized, but because it contains the history of the Redeemer and our redemption.*

The peculiar position which Dr. Fairbairn holds at Oxford will lead many to inquire what are his views concerning the Church. For these he goes back to the first century. There then existed local *ἐκκλησίαι*, which were essentially societies of the enfranchised or saved. If the Church had a representative it was by election. But the ideal of the local is realized in the illocal Church. This just corresponds to the new humanity, created and penetrated by Christ. A Church so conceived is a little dependent for its being on specific forms of polity as was the old humanity, for the Church as a body is not material, but spiritual, just as is its Head. To have the Spirit of Christ is to be His. "God's grace is too rich to be confined to any one channel, too boundless to be bound to councils or coteries or orders of men, infirm and fallible like all their kind."†

* *Christ in Modern Theology*, p. 504.

* *Ibid.* p. 508.

† *Ibid.* p. 547.

LITERARY DEPARTMENT.

BOOK REVIEWS.

CONDUCTED BY REV. CHARLES R. GILLETT, LIBRARIAN OF UNION THEOLOGICAL SEMINARY.

A HARMONY OF THE GOSPELS: FOR HISTORICAL STUDY.—AN Analytical Synopsis of the Four Gospels in the Version of 1881, by WM. ARNOLD STEVENS, Professor of New Testament Interpretation in the Rochester Theological Seminary, and ERNEST DEWITT BURTON, Professor of New Testament Interpretation in the University of Chicago. Boston: Silver, Burdett & Co., 1894. Pp. xii., 237, 4to, \$1.50.

Of Harmonies of the Gospels we have no lack. From Tatian down, ever new attempts have been made to produce a synopsis which should exhibit in ideal form the concord of those gospels. After the masterly work of Robinson, and (shall we say) the almost equally good one of Gardiner, whoever would construct a harmony must have three things: (1) a masterly grasp of the contents of the originals; (2) a profound insight into the inter-relations of the separate accounts of our Lord's life; (3) the ability to impart that insight to others. We add, there must also be a *raison d'être* for undertaking the task.

The compilers of the work under con-

sideration have all of these. Moreover, they make evident that no merely apologetic motive has influenced them. There is clearly reflected in this Harmony that more profound conception of the character of the Gospels which is making its way. This is the perception that what is needed now is not the petty paralleling of verse by verse, and clause by clause, to make evident the exactness of correspondence of the four accounts, but an exhibition of the broader outline sketches which each of the artist-writers has placed before his readers.

We apprehend that much of the need of apologetics is passing away. Christianity is no longer on the defensive. The advance has been resumed; we are no longer concerned to show that the Gospels are not contradictory. We have reached the stage when we prefer to let even the differences in the accounts of Jesus' life and teachings stand out as vouchers for the reality of the story related. We no longer care to explain away what seems inconsistent. For this reason Professors Stevens and Burton deserve our thanks in that they have given

us a harmony that is paragraphic rather than versicular. We are thus enabled to see in their work the narratives, not dissected, cold and lifeless, but living and instinct with the breath of the evangelists. We have the facile play of action of the living gospels, not the scientifically mounted, anatomical elements placed, as in the museum, to prove the exact correspondence of those elements.

The object of the compilers was to assist in the study of the Gospels as the sources of the life of Christ. Accordingly the harmony is divided into nine parts which correspond to periods in the activity of our Lord. These parts, while the same in number as those of Dr. Robinson, do not agree in their lines of cleavage. We believe that study will prove that our author's division agrees better with the results of critical study. These nine parts are again divided into chapters and sections numbered consecutively throughout the book. There is thus furnished an "Analytical Outline" of the life of Christ, which is beautifully clear, and by the study of which a grasp of the probable order of events in Jesus' ministry may be easily gained. Looked at from this standpoint the contribution is most valuable.

We have, also, to thank the compilers for giving us the language of the Revised Version without change. They have not permitted themselves to "doctor" the renderings of the Committee of Revision. Our Testaments and the Harmony tally. Probably only close students of the Greek can appreciate the self-restraint exercised in not "amending" the version of 1881.

Of accessories there are less than are usually found in a work of this character. But this is due to the fact that the purpose of the compilers to furnish an aid to the *historical* study of the Gospels has been rigidly adhered to. The table of the repeated sayings of Christ comes fairly within the scope of the book. All extraneous and irrelevant, all merely apologetic, explanatory matter has been omitted. The result is a work, clear, concise, most useful for a study of the life of Christ.

The publishers have also well performed their part of the task. The type is clear, the columns are not interlaced to the damage of the user's eye in order to save space—the publishers have not been afraid of large blank spaces, yet, neatness has been preserved, the form is good, and the purchaser has his choice between flexible and stiff covers.

We congratulate compilers, publishers, and public on this new harmony, which will commend itself on the ground of both its method and its form.

Bangor Theol. Sem. GEO. W. GILMORE.

SABATIER'S ST. FRANCIS.

IN these days when there are so many mechanical translations from foreign tongues into slipshod and indifferent English, it is a positive pleasure to welcome one that merits praise on account of the excellence of its diction as well as its faithfulness to the spirit and tenor of the original. *The Life of St. Francis of Assisi*, by Paul Sabatier, is a work in point, and the translation deserves the highest praise that can be accorded to it. But for the evidence afforded by the title-page one would not suspect that the book before us is not an original. The wonder is all the greater when one knows, as is the writer's privilege, that the translation was made in an exceedingly brief time and amidst the steady and pressing demands of other constant and exacting work. The honor of having done such good and commendable work belongs to Mrs. Louise Seymour Houghton, literary editor of the *New York Evangelist*.

The book is as fascinating as a novel. The author well says that interest in topics connected with the Middle Ages is increasing and that it is absorbing. Of the subject of the present volume Harnack, the most eminent of German Church historians, says that St. Francis was the most lovable of all the personalities who stand forth in the Middle Ages, shedding lustre in the midst of ecclesiastical darkness. What Harnack indicates briefly, Sabatier illustrates at length, and the picture which he draws is delightful in its delineations. It is the result of long and devoted study, and the scholarship and research which the book required are evinced on every page, in the multitude of references to the sources of the story and of explanatory foot-notes which deal with the minutiae of the history.

It is not our purpose to outline the story of St. Francis' life nor to give a résumé of the book. It must suffice to call attention to it and to recommend it most highly. Let no one turn from it as the life of a "Catholic" saint, bestowing upon it a narrow sectarian scorn or a provincial and bigoted prejudice. If one would learn what Christianity could do in dark and unpropitious times, let this volume be his instructor.

As there is some misunderstanding as to the identity of the author, it may not be out of place to add that there are three Sabatiers known to recent literature, and that Paul Sabatier is a Protestant pastor in the south of France. By some he is spoken of as the successor of Renan in the matter of brilliancy and finish of literary style. In a short time we hope to present our readers with a fuller and more adequate review of this valuable book. (Scribner's. \$2.50.)

AUGUST MAGAZINES.

THE August CENTURY contains: "Washington as a Spec-tacle," F. Marion Crawford; "A Cumberland Vendetta," John Fox, Jr.; "The Closing Century," H. J. Stockard; "Across Asia on a Bicycle," T. G. Allen, Jr.; W. L. Sachtleben; "Walking as a Pastime," E. L. Richards; "Doctor and Priest," Dora R. Goodale; "Maverick," Mary Hallock Foote; "The Coleman Collection of Antique Glass," R. Sturgis; "Love in Masquerade," Edgar Fawcett; "A Bachelor Maid," Mrs. B. Harrison; "Poe in the South," Dr. Morton's Discovery of Anesthesia," E. L. Snell; "Old Dutch Masters: Quinten Massys," Timothy Cole; "Love in Idleness," H. F. Marion Crawford; "Right and Expediency of Woman Suffrage," George F. Hoar; "Wrongs and Perils of Woman Suffrage," J. M. Buckley.

THE contents of HARPER'S for August are: "Old Mon-mouth," Julian Ralph; "The Editor's Story," R. H. Davis; "Tribby," George du Maurier; "Up the Norway Coast," George Card Pease; "The Serenade at Siskiyou," Owen Wister; "A Few Edible Toadstools and Mushrooms," W. Hamilton Gibson; "The Golden House," C. D. Warner; "Heimweh," Elsie S. Nordhoff; "Chapters in Journalism," George W. Smalley; "Step-Brothers to Dives," Louise Betts Edwards; "My First Visit to New England," W. D. Howells; "Stubble and Slough in Dakota," F. Remington; "Vignettes of Manhattan," Brander Matthews.

LIPPINCOTT'S for August contains: "Sweetheart Man-nette," Maurice Thompson; "Feminine Phases," Thomas Stinson Jarvis; "At the Rough-and-Tumble Landing," Charles G. D. Roberts; "Uncared-for Cats," Charles Henry Webb; "A Military Manœuvre," Kate Lee Ashley; "Washington Before the War," M. E. W. Sherwood; "A Mess of Pottage," L. Louise Stockton; "News-paper 'Faking,'" George Grantham Bain; "The Ever-lastin' Buzzards' Sit," Charles McIlvaine; "Chinese Shops," Will Clemens; "An In Memoriam of the Keys," Johanna Staats; "Muscles and Morals," Mary Elizabeth Blake.

THE contents of McCLURE'S MAGAZINE for August are: "In the Depths of a Coal-Mine," Stephen Crane; "Some Personal Recollections of General Sherman," S. H. M. Byers; "My First Book," A. Conan Doyle; "The Break-up of the Soho Anarchist League," Robert Barr; "The New Evolution—Professor Drummond's 'Ascent of Man,'" Washington Gladden; "Human Documents," series of portraits of Louise Chandler Moulton, James A. Garfield; "The Death Run," Cy Warman; "In Advance of the Circus," Charles Theodore Murray; "The Mistress of the Foundry," Earl Joslyn; "The Bravest Deed of the War," T. J. Mackey; "The Doctors of Hoyland," A. Conan Doyle.

SUBJECT INDEX TO THEOLOGICAL PERIODICALS.

ABBREVIATIONS USED IN THIS RECORD.

Af. M. E. R. African M. E. Church Review. (Quarterly.)
Bapt. Q. Baptist Quarterly Review.
Bib. S. Bibliotheca Sacra. (Quarterly.)
Bib. Sac. The Biblical World.
Can. M. R. Canadian Methodist Review. (Bi-monthly.)
Char. R. Charities Review.
Chr. L. Christian Literature and Review of the Churches.
Chr. T. Christian Thought. (Bi-monthly.)
Ex. Expositor.
Ex. T. Expository Times.
Good W. Good Words.
Hom. R. Homiletic Review.
Kath. M. Katholischen Missionen.
Luth. C. R. Lutheran Church Review.
Luth. Q. Lutheran Quarterly.
Meth. R. Methodist Review. (Bi-monthly.)

Miss. H. Missionary Herald.
Miss. R. Missionary Review.
New Chr. Q. New Christian Quarterly.
Newb. H. M. Newbury House Magazine.
New W. The New World. (Quarterly.)
Our D. Our Day. (Bi-monthly.)
Prot. Ep. R. Protestant Episcopal Review.
Pre. M. Preacher's Magazine.
Presb. Q. Presbyterian Quarterly.
Presb. Ref. R. Presbyterian and Reformed Review. (Quarterly.)
Ref. Q. Reformed Quarterly Review.
R. R. R. Religious Review of Reviews.
Sunday M. Sunday Magazine.
Think. The Thinker.
Treas. The Treasury.
Yale R. The Yale Review. (Quarterly.)

Ja-January; F-February; Mr-March; Ap-April; My-May; Je-June; Jl-July; Ag-August; S-September; O-October; N-November; D-December.

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- I. Exegetical Theology.
- II. Historical Theology.
 1. Biblical and Jewish.
 2. Post Biblical.
 3. Non-Christian Religions.
- III. Systematic Theology.

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4. Sermons and Preaching.
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1. Zur Geschichte der französisch-reformirten Gemeinde in Altona. Von Past. F. Albrecht. (19 p.) 0.40 M. 2. Die Freidenkcolonie in Billigheim u. Umgebung. Von Pr. Th. Gumbel. (24 p.) 0.50 M. 3. Geschichte der wallonisch-reformirten Gemeinde zu Frankenthal. Von Past. Lic. Cuno. (26 p.) 0.50 M.

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- Loth, A.** Le Miracle en France au XIX^e siècle. Lille et Paris, Desclée. Paris, 1894. 367 p. 8°.
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- Muzac, A. J.** Jeanne Poincot. Vie angélique d'une enfant de Marie (1867-1892). Avignon, Aubanel frères, 1894. ix, 310 p. 8°.
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- Thilkötter, Jul.** Jugenderinnerungen e. deutschen Theologen. Bremen, Heinsius, 1894. v, 278 p. 8°, 4 M.; geb. 5 M.
- Traub, Gfr. Bonifatius.** Lpz., C. Braun, 1894. vii, 223 p. 8°, 3 M.
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3.—NON-CHRISTIAN RELIGIONS.

a. American and English.

- Dayton, Edwin W.** Scarabs: the History, Manufacture, and Religious Symbolism of the Scarabs in Ancient Egypt, Phœnicia, Sardinia, Etruria, etc. N. Y., Edwin W. Dayton, 1894. 12^p, \$1.75.
- Klingensmith, Annie.** Stories of Norse Gods and Heroes. Chic., A. Flanagan, 1894. c. 98 p. bds., 25 c.

Lang, A. Cock Lane and Common Sense. Lond., Longmans, 1894. 366 p. 8°. 6s. 6d.
Essays on spiritualism, ghosts, etc.

McCleneghan, Alex. Six Years in Heaven: a Complete Exposé of the Abominable Practice and Monstrous Professions of George Jacob Schweinfurth, the False Christ, whose Main Heaven is near Rockford, Ill.; with a Biographical Sketch. Chic., Laird & Lee, [1894.] c. 4+320 p. il. 12° (Library of choice fiction, no. 71.) pap., 50 c.

Muller, F. Max. Sacred Books of the East. V. 49. Buddhist Mahâyâna Text. Pt. 1. The Buddha Karita of Asvaghosha; from the Sanskrit by E. B. Cowell. N. Y., Macmillan & Co., 1894. 8°, net, \$3.25.

Myer, I. Scarabs: the History, Manufacture, and Religious Symbolism of the Scarabæus. Lond., Nutt, 1894. Cr. 8°, 12s. net.

b. Other.

Anrich, Gust. Das antike Mysterienwesen in s. Einfluss auf das Christentum. Göttingen, Vandenhoeck & Ruprecht, 1894. VIII. 247 p. 8°, 5.60 M.

Baudrillart, A. Les Divinités de la Victoire en Grèce et en Italie, d'après les Textes et les Monuments Figurés. Toulouse, Chauvin et Fils; Paris, Libr. Thorin et Fils, 1894. 96 p. 8°.

Bois, J. Les Petites Religions de Paris. Lagny, Colin; Paris, Chailley, 1894. VI. 247 p. 8°.

Bonnet, A. Les Secrets de la Sorcellerie et de la Magie Expliqués. Paris, Bonnet, 1894. 8 p. 16°.

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III.—SYSTEMATIC THEOLOGY.

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Bathe, A. What I should Believe. Lond., Longmans, 1894. 240 p. 12°, 1 s.

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Didon, H. Belief in the Divinity of Jesus Christ. Lond., Paul, 1894. 240 p. 8°, 5s.

Fowler, T. and Wilson, J. Matthias. The Principles of Morals. New ed. N. Y., Macmillan & Co., 1894. 370 p. 8°, net, \$3.50.

Hall, H. E. Manual of Christian doctrine, chiefly intended for confirmation classes. N. Y., Longmans, Green & Co., 1894. 8+68 p. 16°, 30 c.

Hepworth, G. H. They Met in Heaven. Lond., Cassell, 1894. 8°, 2s. 6d.

Kendrick, A. C. The moral conflict of humanity, and other papers. Phil., American Baptist Pub. Soc., 1894. c. 270 p. 12°, \$1.

Lilly, W. S. The Claims of Christianity. N. Y., Appleton, 1894. 8°, \$3.50.

Locke, J. An essay concerning human understanding; col. and annot. with prolegomena: by Alexander Campbell Fraser. N. Y., Macmillan & Co., 1894. 2 v. 8°, net, \$8.

Locke, J. An Essay Concerning Human Understanding. N. Y., Routledge, 1894. 16+575 p. 12° (Sir John Lubbock's hundred books, no. 72.) \$1.25.

Van Norden, C. The Psychic Factor: an outline of psychology. N. Y., Appleton, 1894. c. 6+223 p. 12°, \$1.25.

Wenley, R. M. Aspects of Pessimism. L. & E. Blackwood & S., 1894. 350 p. 8°, 6s.
"Six essays: Jewish Pessimism; Mediaeval Mysticism," etc.

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Acanfora-Venturelli, R. Il monismo teosofico Giordano Bruno. Palermo, Giornale di Sicilia, 1893. 23 p. 8°.

Allin, T. Frälsning för alla, bekräftad sasom evangelii hopp genom förnufvet, kyrkofäderna och den heliga skrift. Öfers från 5:e upplaf B. Strömberg. Göteborg, Strömberg, 1894. VIII. 72 pp. 8°, 50 öre.

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Cardini, P. Emidio. Dei supremi principii della teologia morale. Quaraulii, coll. s. Bonaventura. V. 2, Dell'ordine sacro, del matrimonio, etc., 1894. 497 p. 16°.

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Fava, A. J. Catéchisme apostolique. Grenoble, Baratier et Dardelet, [1893] 1894. 383 p. 18°, 1 f.

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13. Köhler, K. Das apostolikum als Tauf u. Konfirmationsbekenntnis, 1894. 22 p. 0.40 M.

Krogh-Tønning, Dr. K., die Gnadenlehre u. die stille Reformation. (Aus: "Christiania Videnskabs-Selskabs Forhandlingler.") 1894. Christiania, J. Dybwad in Komm. 86 p. 8°, 2 M.

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Lenk, Emil. Die Lehre v. d. Kirche in ihren Grundzügen aus Gottes Wort einfältig gestellt. Zwickau, 1894. 32 p. 12°, 0.20 M.

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Pelagatti, Givac. Gli studi biblici e gli studi tomistici secondo la mente di Leone XIII: Prato, Giachetti, 1894. 16 p. 8° L. 0.20.

Petersen, Adf. Ueb. das Werk der Erlösung als e. Erlösung durch das Blut Christi. Düsseldorf, C. Schaffnit, 1894. 29 p. 8°, 0.50 M.

Philaletes, weshalb hat unsere Kirche noch kein neues Bekenntnis? Göttingen, Vandenhoeck & R., 1894. 39 p. 8°, 0.80 M.

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- Rordam, T.** Den hellige-katholske Kirke og den romersk-katholske Kirke, Soar til Hr. Pater Lange. Odense. Milo, 1894. 64 p. 8°, 1 kr.
- Sichirollo, Giac.** Il positivismo e la scolastica nella teorica del libero arbitrio. Padova, Semin, 1894. 71 p. 8°.
- Stentzel, Arth.,** Weltschöpfung, Sintfluth u. Gott. Die Urüberliefergn., auf Grund der Naturwissenschaft erklärt. Braunschweig, Rauert & Rocco Nachf. VII, 183 p. 8°, 4.50 M.
- Trojano, P. R.** Partigione aristotelica della filosofia. Napoli, Tocco, 1894. 55 p. 8°.
- Was zog mich nach Rom?** Paderborn, Bonifacius-Druckerei, 1894. 33 p. 12°, 0.15 M.

IV.—PRACTICAL THEOLOGY.

1. *Individual Experience.*

(Including Devotional Works, Experiential Theology, etc.)

a. *American and English.*

- Burroughs, H. C.** Short Private Morning Prayers for a Month. Dublin, Carson; Lond., Simpkin. 98 p. 12°, 1s. 6d.
- Eyre, W. H., ed.** Divine Worship and Devotion to the Blessed Virgin in Connection with it. N. Y., Benziger Bros., 1894. 12°, net, 30 c.
- Faber, Rev. F. W.** Father Faber's May-Book: a New Month of May arranged for Daily Reading, consisting of Extracts from the Writings of Father Faber. N. Y., Benziger Bros., 1894. 12°, net, 55 c.
- Miller, J. R.** The Dew of thy Youth. Lond., S. S. Union, 1894. 36 p. 8°, 6d.
- Morris, Rev. J.** Notes of Spiritual Retreats and Instructions. N. Y., Benziger Bros., 1894. 12°, net, \$1.35.
- Murray, Andrew.** Love Made Perfect. N. Y. and Chic., Revell, [1894] c. 73-73 p. T. 50 c.
- Porter, Rose, comp.** A Gift of Peace and Loving Greetings for 365 Days. N. Y. and Chic., Revell, 1894. c. 5-253 p. 16°, \$1; \$1.25; \$1.75.
- Vance, Rev. James I.** The Young Man Four-Square. N. Y. and Chic., Revell, 1894. 104 p. 12°, 50 c.

b. *Other.*

- A Kempis.** Imitation de Jésus Christ. Tr. nouvelle par F. de Lamannais. Dijon, Pellion et Marchet Frères (S. M.), 1894. 320 p. 16°; also 416 p. 32°.
- Imitation de Jésus Christ. Tr. de Gonnelieu. *Nouv. éd.* Tours, Mame [1893] 1894. 648 p. 18°.
- Ezerville, F. J. d'.** Examen de Conscience et Guide Pratique pour la Confession, la Re-traitte, la Première Communion, la Confirmation, et la Persévérance des Enfants. *Nouv. éd.* Revue par M. le Chanoine Mémain. Lille, Morel et Co.; Paris, Haton, 1894. 64 p. 32°.
- Hattler, Frz.** Herz-Jesu Monat. Freib. i.-B., Herder, 1894. VIII, 344 p. 8°, 1.60 M. u. 2 M.
- Klostermann, Mauritius.** Besuchungen d. heiligsten Sacramentes d. Altares f. jeden Tag im Monate. 3. Aufl. Freib. i.-B., Herder, 1894. IX. 235 p. 32°, 0.60 M.; 0.90 M.

- La Briere, L. de.** Montaigne Chrétien. Réflexions tirées des "Essais." Lagney, Colin; Paris, Chailley, 1894. 266 p. 18°.
- Lebon, H.** La Sainte Communion, c'est ma Vie (No. 139), ou Chants d'Amour de l'âme Fer-vente. Tours, Mame [1893] 1894. 240 p. 32°.
- Lucas-Championniere, H.** Aux Œuvres de Jeunesse. Les Mauvaises Conversations. Paris, Mersch, 1894. 16 p. 18°.
- Nouveau Traité des Devoirs du Chrétien envers Dieu.** Par F. P. B. Tours, Mame; Paris, Poussielgue (S. M.), 1894. 40 p. 18°.

2.—THE FAMILY, SOCIETY, THE STATE.

a. *American and English.*

- Beeching, H. C.** Seven Sermons to School Boys. Pref. by H. S. Holland. Lond., Methuen. 90 p. 8°, 2s. 6d.
- Chaffanjon, Rev. —.** Widows and Charity; the work of the women of Calvary; from the French. N. Y., Benziger Bros., 1894. 12°, net, pap., 50 c.
- Leach, C.** Sunday Afternoons with Working-men. Lond., Dickinson, 1894. 320 p. 8°, 4s. 6d.
- Wells, Amos R.** Business: a plain talk with men and women who work. N. Y., and Chic., Fleming H. Revell Co., [1894.] c. 48 p. 12°, 35 c.

b. *Other.*

- Cremer, H.** Duell u. Ehre. Gütersloh, Bertelsmann, 1894. 23 p. 8°, 0.30 M. (Aus: Gütersloher Jahrbuch, 1892.)
- Frommel, G.** De Calvin à Vinet. Histoire du principe de l'individualisme. Dôle, Blind-Franck, 1894. 23 p. 8°.
- Ireland.** L'Eglise et le siècle, discours prononcé au jubilé de Mgr. Gibbons par Mgr. Ireland. Angers, Burdin et Co. Paris, Gautier, 1894. 36 p. 8°.
- Kirche u. Sozialismus.** Erfurt, Güther, 8°.
- II. Schall, E. Das Wesen d. Sozialdemokratie u. d. christl. Religion, 1894. 47 p. 0.80 M.
- Mügel, H.** Religion u. Sozialdemokratie. Strassburg, Heitz, 1894. 40 p. 8°, O. 50 M.
- Paul, W.** Luther als Helfer in d. sozialen Not d. Gegenwart. Osterwieck, Zickfeldt, 1894. 20 p. 8°, 0.25 M.
- Pesendorfer, Frdr. J.** Das wahre Glück d. christl. Ehe. 3. Aufl. Ravensburg, Dorn, 1894. 75 p. 16°, 0.50 M.
- Simons, Ed.** D. älteste evang. Gemeinde-armenpflege am Niederrhein u. ihre Bedeutung f. unsere zeit. Bonn, Strauss, 1894. IV, 166 p. 8°, 3 M.
- Stolp, Herm.** Die Untrennbarkeit u. d. Durchführung d. nothwendigen religiösen u sozialen Reform. Berlin-Charlottenburg, Stolp, 1894. 8°, 1 M.
- Was die christlichen Frauen ausrichten können.** Vortr. Zürich, 1894. 20 p. 8°, 0.20 M.
- Wehrle.** Discours prononcé le 15 avril 1894, à Notre-Dame de Paris, pour la fête patronale des associations ouvrières catholiques de France. Paris, Mersch, 1894. 8 p. 8°.

3.—THE CHURCH.

(Including Organization, Worship, etc., except Preaching, Missions and Evangelism.)

a. *American and English.*

- Designs for Church Embroidery.** By A. R. Letterpress by Alethea Wiel. Lond., Chapman, 1894. f°, net, 12s.

Dickson, W. E. Fifty Years of Church Music. Ely, Hills; Lond., Simpkin, 1894. 80 p. 8°, 2s.

Fallow, T. M. The Cathedral Churches of Ireland. Ill. Bemrose, 1894. 8°, 2s. 6d.

For His Name Sake: a Plea for Reverence. By the Author of "The Gospel and its Ministry." Lond., Nisbet. 60 p. 12°, 1s.
"A criticism on some well-known hymns."

Howley, M. F., ed. An explanation of the holy sacrifice of the Mass. Bost., Doyle & Whittle, 1894. 7+94 p. 16°, 50 c.

b. Other.

Bonnay, L. Ruines de l'église Saint-Pierre de Burlats (Tarn.) Projet de restauration. Brive, Verlhac, 1894. 18 p. 4°.

Cohn, F. Die hohe Aufgabe e. Synagogen-Gemeinde-Vorstehers. Predigt, Frankfurt, a. —M. Kauffmann, 1894. 13 p. 8°, 0.50 M.

Handbüchlein d. neueren Kirchengesetze und Verordnungen f. d. Mitglieder d. synodalen Körperschaften. 2 Aufl. Halle, Strien, 1894. viii, 370 p. 8°, 2.80 M.

Kühnert, Ed. Walth. Praktische Winke z. Einrichtung e. Pfarr-Registratur. 2. Tl. Hannover, Wolf & Hohorst, 1894. 34 p. 8°, 1 M.

Kümmerle, Ev. Kirchenmusik 32 Lfg. Gütersloh, Bertelsmann, 1894. 2 M.

Lambert, M. Les Fabriques d'églises et leur nouvelle comptabilité. Paris, Levé, 1894. 23 p. 8°.

Mohr, Jos., Psalterlein. Katholisches Gebet-u. Gesangbuch. 4 Aufl. Regensb. Pustet, 1894. iv, 724 p. 16°, 1.20 M.

Raven, B. Uebersicht d. Besetzung d. kirchl. Behörden u. Pfarrstellen d. Hannoverschen evang.-luth. Landeskirche, 1894. N. F. Hannover, Feesche, 1894. 95 p. 12°, 1 M.

Recueil de chants religieux latins, basques, français, espagnols, à l'usage des élèves de l'école chrétienne de Hasparren. Bayonne, Lasserre (1893) 1894. 294 p. 16°.

Sabouret, J. Psautier accentué pour les vêpres du dimanche et des fêtes, pour les vêpres des morts et les complies, à l'usage des maisons d'éducation chrétienne, des maîtrises des enfants de chœur et de toutes les personnes qui désirent prendre part au chant des vêpres. Saint-Maixent, Reversé. Paris, Haton, 1894. 31 p. 18°, 0.20 f.

Sammlung v. Lehrbüchern der praktischen Theologie in gedrängter Darstellung. Hrsg. v. H. Hering. Berl. Reuther & Reichard. 8°. 3. VII. Bd. Lehrbuch des deutsch-evangelischen Kirchenrechts. Von Köhler. 2. Lfg. (S. 65—128.) 1 M.

Schober, C. SS. Red., (Caeremoniae missarum solemnium et pontificalium aliaque functiones ecclesiasticae. Regensburg, F. Pustet, 1894. xii, 424 p. 8°, 2.80 M.; 3.60 M.

Spitta, Frdr. Das Gesangbuch f. d. evang. Gemeinden v. Elsass-Lothringen kritisch beleuchtet. Strassb., Heitz, 1894. 43 p. 8°, 1 M.

Zur Gesch. d. Agende f. d. evang. Kirche in d. königl. preuss. Landen. Berl., Stadtmission, 1894. viii, 131 p. 8°, 1.50 M.

4.—SERMONS AND PREACHING.

a. American and English.

Creighton (Bp. of Peterborough). A Charge at his First Visitation, May and June, 1894.

Peterborough, Caster. Lond., Simpkin, 1894. 70 p. 8°, 6d.

Welsh Pulpit: Divers Notes and Opinions. Lond., Unwin, 1894. 162 p. 8°, 1s.

b. Other.

Brandt, C. H. P. Predigtbuch hrsg. Staehlin. 8. Aufl. Nürnberg, Raw, 1894.

Freppel. Œuvres de Mgr. Freppel, évêque d'Angers. T. 12: Œuvres pastorales et oratoires. Angers, Germain et Grassin. Paris, Roger et Chernoviz, 1894. 438 p. 8°.

Hammer, Phpp. 7. Predigten ü. d. Menchen Ziel u. Ende u. letzten Dinge. Fulda, Fuldaer Actiendruckerei, 1894. viii, 208 p. 8°, 1.80 M.

Luthardt, Chrph. Ernst. Die Gnade Gottes in Christo Jesu. Predigten. 2. Aufl. Lpz. Dörfeling & Franke, 1894. viii, 252 p. 8°, 5M.

Predigt der Kirche. Hrsg. G. Leonhardi. Lpz., Richter. 8°.

27. Huss, Joh. Ausgew. Predigten hrsg. W. v. Langsdorff, 1894. xxxi, 149 p., 1.60 M.

Suppe, Ludw. Ed. Lass meinen Gang gewiss sein in Deinem Wort! Neue Sammlg. v. Casualreden. 2 Aufl. Lp., Wallmann. 8°.

1. Tauf- u. Bescheerungsreden, 1894. iv, 80 p. 1 M.

5.—MISSIONS AND EVANGELISM.

a. American and English.

Allen, Stanton P. A Summer Revival, and What Brought It About. N. Y., Hunt & Eaton, [1894.] c. 5+200 p. 12°, \$1.

Christianity Practically Applied: the Discussions of the International Christian Conference held in Chicago, October 8-14, 1893, in connection with the World's Congress Auxiliary of the World's Columbian Exposition and under the Auspices and Direction of the Evangelical Alliances for the United States. [1893.] In 2 v. V. 1, The General Conferences. V. 2, The Section Conferences. N. Y., The Baker & Taylor Co., [1894.] c. 7+517; 10+509 p. O. cl., ea., \$2.

Harkness, N. J. Epworth Guards: a Manual for the Military Division of the Epworth League. N. Y., Hunt & Eaton, 1894. c. 74 p. flex. cl., net, 25 c.

Hurlbut, Jesse L., and Ford, Stephen V. R., eds. Imperial Songs for Sunday-Schools, Social Meetings, Epworth Leagues, and Revival Services. N. Y., Hunt & Eaton, [1894.] c. 208 p. 12°, bds., 35 c.

Moorehouse, J., (Bp.) Church Work: its Means and Methods. N. Y., Macmillan & Co., 1894. c. 5+231 p. 12°, \$1.25.

Smith, Nora A. A Christmas Festival Service, for Home, Kindergarten, and Sunday-School. Springfield, Mass., Milton Bradley Co., 1894. 12°, pap., 25 c.

b. Other.

Burfin. Testament d'un missionnaire des campagnes. Paris, Hennuyer, 1894. 63 p. 8°.

Christ, H. Ins Innere v. Kamerun. Eine Missionsreise. Basel, Missionsbuchh., 1894. 32 p. 8°, 0.10 M.

Gloses de missions, à l'usage des Missionnaires de Lyon. Lyon, Vitte, 1894. 28 p. 8°.

Jahrbuch des christlichen Vereins junger Män-

- ner zu Berlin. Nebst e. Adressen-Verzeichnis der christl. Vereine junger Männer (evangel. Jünglingsvereine) in grösseren Städten des In- u. Auslandes. 1894. Berl., Deutsche evangel. Buch- u. Tractat-Gesellschaft in Komm., 1894. 41 p. 8°, 0.50 M.
- Kleine Bibliothek f. innere Mission.** Dresden, 8°. 15. Streit, Gust. Die Pflege d. christl. Gemeinschaft u. d. innere Mission. 1894. 39 p., 0.30 M.
- Missionstraktate, kleine.** Basel, Missionsbuchh. 16°. 80. E. Weihnachtsfeier in Kamerun. 81. Wunderbar geführt.
- Neher, Steph. Jac.** Der Missionsverein od. d. Werk d. Glaubensverbreitg., seine Gründg., Organisation u. Wirksamkeit. Freiburg i.-B., Herder, 1894. VIII, 137 p., 8°, 1.20 M.
- Palmzweige a. d. ostindischen Missionsfelde,** Lpz., J. Naumann's Sort., 12°. Kl. Ser. 8. Pakianada Pülle's Selbstbiogr. übers. v. Miss. R. Handmann. 3. Aufl. 21 p., 0.05 M.
- Russischer Edelmann, e., als Missionar.** Aus d. Leben v. Dr. Felician v. Zarembo. 2. Aufl. Basel, Missionsbuchh., 1894. 67 p. 8°, 0.25 M.
- Seyfarth, Heinr.** Werberufe f. d. Arbeit d. inneren Missionen. Lpz., Richter. VI, 135 p. 8°. 1.20 M.
- Sieg d. Evangeliums auf d. Südseeinsel Aniwa.** (J. Paton.) 2. Aufl. Basel, Missionsbuchh., 1894. 32 p. 8°, à 0.15 M.
- Un missionnaire français en Tunisie au XVII^e siècle: M. Julien Guérin, (1605-1648).** Paris, Dumoulin et Co, 1894. 31 p. 8°.
- V.—BIBLIOGRAPHY, ENCYCLOPÆDIA, ESSAYS, ETC.**
- Blankmeister, Frz.** D. theol. Fakultät d. Universität Leipz. Gesch. Lpz., Richter, 1894. 53 p. 8°, 0.50 M.
- Chabot, J. B.** Notice sur les manuscrits syriaques-conservés dans la bibliothèque du patriarche grec orthodox de Jérusalem. Paris, Impr. nationale, 1894. 47 p. 8°.
- Handlexicon d. kath. Theologie.** 40. Hft. Regensb., 1894. 0.60 M.
- Jahresbericht, theologischer.** Unter Mitwirkg. v. Baur, Böhringer, Drever, etc. hrsg. v. H. Holtzmann. 13. Bd., enth. die Literatur d. J. 1893. Braunschweig, C. A. Schwetschke & Sohn, 1894. 8°. 1. Exegese, bearb. v. Siegfried u. Holtzmann. 148 p. 5 M.; cp. 14 M.
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- Pautonnier, A.** Notre enseignement scientifique. Etude sur la formation des professeurs ecclésiastiques. Haris, Levé; librairie Pousielgue, 1894. 71 p. 8°.
- Penzler, J.** Ev. kirchl. Ortslexikon. 5. Lfg. Berl., Priber. 1 M.
- Stolz, Alban.** Gesammelte Werke. Freib. i. B., Herder. 11. Dürre Kräuter. 2. Aufl. 1894. VII, 566 p. 4 M.; 5.40 M.
- Winter, J. u. Wünsche, A.** Jüd. Litt. 18. u. 19. Lfg. Trier. 1.50 M.

CHRONICLE, OBITUARY, AND CALENDAR.

COMPILED BY THE REV. GEO. W. GILMORE, A.M.

CHRONICLE.

- May 30-June 3.—Fourth Annual Session of the English Lutheran Synod of the Northwest, at Minneapolis.
- May 31-June 7.—Thirty-Sixth General Assembly of the United Presbyterian Church.
- June 1-7.—Jubilee Celebration of the Young Men's Christian Association, at London, England.
- June 4-6.—Missionary Congress of the Presbyterian Synod of New York, at Rochester.
- June 6-8.—Meeting of the Congregationalist Home Missionary Society, at Omaha.
- June 6-14.—Eighty-eighth Annual Session of the General Synod of the Reformed Church in America, at Asbury Park, N. J.
- June 12-14.—Eleventh Annual Conference for the Study of Prophetic Scripture, in London.
- June 13-18.—Fourteenth General Council of the Reformed Episcopal Church.
- June 13-20.—Convention of the International Missionary Union, at Clifton Springs, New York.
- June 13-20.—Meeting of the Canada Presbyterian General Assembly, at St. John, N. B.
- June 22-28.—Second Annual Conference of Young Women, at Northfield.
- July 5-12.—Session of the Summer School of the American Institute of Christian Philosophy.
- July 6.—Opening of the Pennsylvania Chautauqua, at Mount Gretna.
- July 10.—Opening of the New England Chautauqua, at Farmingham.
- July 11-15.—Thirteenth Annual Convention of the Young People's Society of Christian Endeavor, at Cleveland, O.
- July 12.—Opening of the School of Applied Ethics, at Plymouth.
- July 13-16.—Eleventh Annual Meeting of the Principals of Methodist Seminaries, at Round Lake, N. Y.
- July 5-8.—Fifth Annual Institute of the Young People of the United Presbyterian Church, in Philadelphia.

THEOLOGICAL SEMINARIES.

Lane Theological Seminary offers a full course of study under Professor Morris, Dr. A. B. Riggs, Rev. Kemper Fullerton, and Rev. H. W. Hulbert, as resident instructors; with

lectures on Church Polity, by Rev. Wm. E. Moore, D.D., LL.D.; on the Decalogue, by Rev. Talbot W. Chambers, D.D., LL.D.; on Preaching, by Professor Herrick Johnson, D.D., LL.D., of Chicago; and on New Testament Introduction, by President George S. Burroughs, D.D., of Wabash College.

Union Theological Seminary has reverted to the old form of constitution under which the Board of Directors have power to employ others than ordained ministers for service in the Faculty.

The following elections have been made to chairs in the theological seminaries: The Rev. George K. Morris, D.D., of Cincinnati, to the chair of Practical Theology in Boston University School of Theology; the Rev. H. E. Dosker, D.D., to the Chair of Historical Theology in the Western Theological Seminary of the Reformed Church; the Rev. J. W. Fairley in the Seminary of the Reformed Episcopal Church at Philadelphia; and the Rev. W. H. Marquess, D.D., in the Louisville Theological Seminary.

The Rev. E. C. Gordon, D.D., has been elected President of Westminster College.

The Rev. W. W. Barr, of Philadelphia, has accepted the office of corresponding secretary of the Board of Foreign Missions, United Presbyterian Church.

The Bishopric of Wellington, New Zealand, has been offered to the **Rev. H. Bickersteth Otteley**, Vicar of Eastbourne.

OBITUARY.

Alexander, Rev. Henry Carrington (Presbyterian), D.D. (Hampden Sidney College, 1870), LL.D. (the same college, 1891), in New York City, June 28, aged 59. He was graduated from the College of New Jersey in 1854, and from Princeton Theological Seminary in 1856, in the latter being a classmate of the Rev. Drs. W. C. Roberts, Sheldon Jackson and Francis Bowman. He was ordained by Roanoke Presbytery in 1861, and served at Charlotte Court House till 1869; then became Professor of Biblical Literature and Interpretation of the New Testament in Union Theological Seminary, Va.; he withdrew from the Seminary in 1891, and served as pastor of the church at Oakland, Maryland, till his death. He published a biography of his uncle, the Rev. J. Addison Alexander, was a frequent contributor to leading reviews, and was for many years review editor of the *Presbyterian Quarterly*.

Dinwiddie, Rev. William (Presbyterian), D.D., at Greenwood, Va., June 30, aged 64. He studied at Hampden Sidney College, 1845-1847; engaged in teaching at Halifax Court House, Va., till 1851, when he entered the University of Virginia, whence he graduated as M.A. in 1854; became the Assistant Professor of Greek there the same year, and Professor of Greek in 1855; established the Brookland School in Albemarle County, Va., in 1856, which he conducted for twelve years; he studied theology under the direction of the Rev. W. H. Mc-

Guffey, D.D., was licensed in 1854, and in 1866 was ordained and installed pastor of Lebanon Church; he removed to take charge of the First Church, Lexington, Ky., 1870, going from that church to the Second Church of Alexandria, Va., in 1874. In 1884 he left the pastorate to become an evangelist, in which work he achieved great success.

Hervey, Rt. Rev. Lord Arthur Charles (Anglican), D.D. (Cambridge, England, 1869), Lord Bishop of Bath and Wells, at Basingstoke, June 9, aged 86. He was graduated M.A. from Trinity College, 1890; ordained deacon and priest, 1832; appointed curate of Ickworth in 1852, to which was joined Horringer in 1853; promoted archdeacon of Sudbury, 1862; consecrated bishop of Bath and Wells, 1869. He was a member of the Old Testament Revision Company, contributed to Smith's "Dictionary of the Bible," also contributed to the "Bible Commentary" Ruth and Samuel, and to the "Pulpit Commentary" Judges, Ruth, and Acts and the Pastoral Epistles. He published also "The Brief Commentary," "Parochial Sermons," "The Inspiration of Holy Scripture," and (most important) "The Genealogies of our Lord and Saviour Jesus Christ."

Rivers, Rev. Richard Henderson (Methodist Episcopal), D.D. (La Grange College, 1850), at Louisville, Ky., June 21, aged 80. He was graduated at La Grange College, Ala., 1835; became assistant professor of languages in his *alma mater* the same year, and was made full professor, 1836; was elected president of Athens Female Seminary, 1843, professor of moral science in Centenary College, in La., 1848, and president of that institution, 1849; he was elected president of La Grange College, 1854; returned to Centenary College as president, 1861; took charge of a ladies' seminary at Somerville, Tenn., 1865, and subsequently was in charge of Logan Female College, Russellville, Ky.; entered the pastorate at the Broadway Church, Louisville, Ky., 1868, since which time he has served various charges, retiring in 1889. He was a frequent contributor to leading reviews, and has published text-books on "Mental Philosophy" and "Moral Philosophy," besides "Our Young People," and a "Life of Bishop Robert Paine."

CALENDAR.

July 27-Aug. 24.—**University Extension Movement** to follow the School of Theology, at Oxford, Eng.

Aug. 1-15.—Continuance of the **School of Applied Ethics**, at Plymouth, Mass. In connection with this there will be a Conference of Educators and Teachers Aug. 5-11.

Aug. 1-13.—**Christian Workers' Convention**, Northfield.

Sept. 15-20.—Meeting of the **American Library Association**, Lake Placid.

Sept. 25-27.—**Forty-Eighth Annual Conference of the (British) Council of the Evangelical Alliance**, at Tunbridge Wells.